# MEGILL DAILY Culture

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BY VANESSA REID

Playboy are not bought only for the pictures, but also for the articles. A plethora of magazines combining visual pleasure with intellectual stimulation exist however. For the student who wishes to be informed on current trends in all areas of life—from clothing, music, politics, to health and culture—magazines prove to be an accessible forum.

Literary and cultural journals, such as *Differences*, and magazines like *Fuse*, *Genre* and *Out*, are not only useful for pleasurable reading, but have great potential as reference sources. Often these magazines contain both insightful theoretical and political content.

Genre and Out both foreground personal experience in approaching their features. "Surviving AIDS," "God and Gays," and "Kids in Glass Houses" all concern gay teens who create their own community in a group home. As such, the axiom "the personal is political" comes into play. This exemplifies that there are politics involved in one's everday life.

Both Genre and Out address serious, current issues which affect gay and straight life in a very readable manner. In this way, the reader is informed regardless of his or her previous knowledge of issues. And while some are simply interviews with interesting people (John Malkovich, June Jordan), others delve into issues such as sexual orientation, discrimination, identity and survival. If you don't want to read and are simply interested in looking, both are filled with colourful photos and short reviews of movies, books, the arts, fashion, and people.

Whereas Out and Genre may have funky, glossy layouts, Fuse takes itself a little more seriously and is grounded in critical theory. Its tone and approach is more academic and not based on personal testimony. In this way, it is

closer to a journal since the articles/essays actually cite their sources. Fuse comes out of Toronto and covers Canadian film, video, art and theatre. It calls for submissions and advertises screenings, symposiums and art grants as opposed to clothing brands and vacation spots.

Fuse is not pretentious, but does assume the reader has some knowledge of not only the issues (censorship, Rodney King, queer theory, feminism) but also the language. The writers take a definite stance and their opinions leave them wide open to criticism. The fall issue approached such topics as racist humour, the myth of the term "post-colonial" and the multi-layering of politics involved in Montreal's 1991 Gay Pride Parade. Although the personal is present in opinion, the overall framework is geared towards intellectual rather than visual pleasure or entertainment.

IF POLITICS and theory stem from lived life, personal beliefs, hypotheses, or if they are someone's analysis of a set of facts and their relation to one another, then these articles are the latest thoughts and theories on cultural trends and politics.

Pleasure, then, can be sought on many levels in magazines. There are great quotations to be found ("if you're in clothes, you're in drag"), fashion trends (freedom rings), travel tips (gay meccas) as well as informative and useful articles and opinions. Collectively these magazines are part of a growing interest in studying ourselves.

If you are in need of references or sources for a paper, magazines are an accessible source of information and, in some cases, theory. If you are not, take a look at those you've never considered opening (go to Le dernier mot, L'Androgyne). You may find intellectual stimulation you never knew existed.

# Neither Washington nor Moscow: The Crisis of the Bovver Brigade

THE SKINHEAD subculture has, in the past few years, enjoyed a significant resurgence, in part due to its association with far-right, neo-fascist groups.

George Marshall's Spirit of '69: A Skinhead Bible questions the popular definition of the skinhead by accurately charting the origins of the skinheads and their rise to prominence as a youth movement.

Emerging from the dissolution of the mod subculture, the skinhead "cult", as Marshall (himself a skinhead of the '60s) calls it, came into being in the late 1960s, reaching its zenith in 1969, before undergoing a decline until it resurfaced with the punk rebellion of the mid-1970s.

Originally, the skinhead cult was identified by a strict code of dress and music. Skinheads inherited the mods' zeal for sharp dressand style: Ben Shermanshirts worn with Levi's Sta-Prest trousers and braces, big boots or heavy-soled brogues, mohair suits, and sheepskin or Abercrombie coats.

music, and skinheads turned to American soul music and the ska music of the Jamaican "rudeboys". Skinhead reggae, epitomized in songs like Desmond Dekkar's "Israelites", Symarip's "Skinhead Moonstomp", and other classics by Jimmy Cliff, The Maytals and The Wailers, resonated in the dancehalls.

According to Marshall, violence, commonly referred to as "aggro" in skinhead circles, is part and parcel of being a skinhead. Seaside holiday weekends turned into violent clashes as droves of youths fought one another, much as they did in the days of the mods and rockers.

Most notable, however, was the tradition of soccer match violence, where opposing teams' fans would be involved in huge fights on the terraces and outside the stadiums.

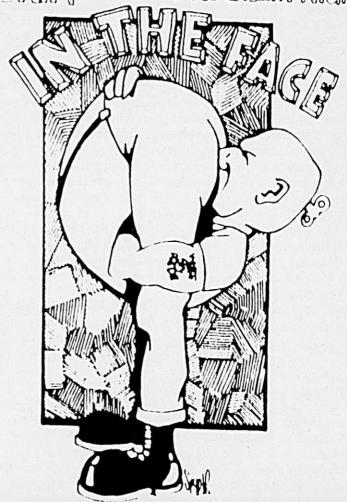
But Marshall is quick to note that the skinhead-incited violence at the now legendary Sham 69 gigs and the 2 Tone tour only ended up hurting the cult more than anyone else.

With the soccer hooliganism and street corner skinhead gang fighting came unfortunate racial violence.

The book describes the reich'n'rolling of such monstrous musical groups like Skrewdriver, Skullhead and No Remorse.

Closely associated with the National Front movement in Great Britain, bands like Skrewdriver have massed strong numbers in an attempt to con-

LOOKING THE RUSIST SKINHEAD PROBLEM RIGHT



BOOK

Spirit of '69: A Skinhead Bible • George Marshall • S.T. Publishing, 1991

BY INDERBIR S. RIAR

solidate the skinhead cult under the aegis of racial hatred.

Flubs, a member of the band Sudden Impact, says, "Skinheads may have started off as a mixed race cult listening to nigger music, but now it's a way of life for white people."

Such ridiculously demented views are, thankfully, kept in check by organizations dedicated to combating the racist politics of the National Front. Largely non-political, SHARP (Skinheads Against Racial Prejudice) advocates maintaining the pride of being a skinhead with the special purpose of remaining exclusively non-racist.

Roddy Moreno, founder of SHARP in the UK, says, "No true skinheads are racist. Without the Jamaican culture, skinheads would not exist. It was their culture mixed with British working class culture that made skinhead what it is."

HILE CONTRASTING racist and non-racist skinheads, Marshall draws some unfortunate conclusions. He argues that, in the final analysis, skinheads are victims of political manipulation by politicians and self-interested parties who ex-

ploit the humble working-class roots of most skinheads.

He repeatedly claims that real skinheads are 'apolitical' and that all they are really interested in is "having a laugh and a say". Such a claim is dubious at best.

In today's climate, neglecting politics, especially racial ones, is tantamount to a gross violation of every basic code of social interaction. No one, not even skinheads, can be above the ravages of racism, and for Marshall to state that skinheads are the pawns in a political game is ridiculously naive.

If indeed skinheads are the dupes of the media and politicians, then it is a sorry reflection upon the youth who identify themselves as skinheads. One would hope young people would have more integrity than to be simply coerced into following an ideological framework because it comes with the style.

In the final analysis, the skinhead cult was and is about style of dress, style of music and style of attitude. The rigour with which particular skinheads define their style reflects their concern with maintaining the standards of the movement, but it's distressing that their politics are not always as steadfast.

MEGILL DAILY Culture

comment

### English lit 101

Hey, did you hear the new Pillar's out? No of course not, no one has (wonder how they're going to pump out three more?). Despite publicity co-ordinator Katie Waverman's heroic efforts, only the staff of the Pillar (and us, the kulture kops), knows it's out. Maybe it's because of that eye-catching cover, fetchingly grey with an abruptly black "Pillar" down the centre.

We loved Katrina Onstad's piece comparing Prague and Seattle. Fortunately for her, the Czech Mafia who run those "cheezy Western style" casinos and discotheques that she is so pissed about agree with her: Seattle is way too

It must be a horrible shock to the young pseudo-bohemians when they discover exactly how far the virus of western pop cultures mediocrity has spread. After all, Prague and Seattle are far more isolated than say, Kathmandu, which has been overrun by little lost white kids since the sixties.

But her inability to differentiate between young Seattle's moment in pop culture history and ancient Prague's current dichotomy betwixt its cultural past and weary present is somewhat puzzling. While at first compelling, it strongly suggests an overdose of Douglas Coupeland's prose.

In her feature on erotica (the literary genre, not the Madonna song), Leah Whalen explains that good erotica cannot be forced, nor "dictated by any set rules." Her entire article, however, is at the same level as the literary platitudes that Robin Williams had his students rip out of their poetry anthologies at the beginning of Dead Poets Society.

Imagine, if you will, you are a white, rich McGill student who blithers on about Yeats or Cummings. You know of SONNET, you know of IAMBIC PENTAM-ETER, you know of ALLEGORY. You have filled your entry requirements for the Pillar's poetry section (formula: Structure+Words=Poetry), and it doesn't hurt to be an editor, either.

But seriously, these academic attempts reek of redundant dog-eared Classical allusion, trite material (coffee shops, and the deep and meaningful boys and girls in them), and useless form (Haiku is taught in elementary school because it's short and easy to grade, not from any deep anglo understanding of Zen esthetic).

Structure is useful, so is studying an art form's past.

Unfortunately, if you write because you think you should, or because it's cool, you risk producing the type of literary abortion that graces the most forgettable pages of this latest serving of the Pillar. (Okay, so they don't publish our work).

If you can get past the overwhelmingly white, upper-middle class, heterosexist offerings that constitute the Pillar, there are some good pieces (2) to be found.

Derek Webster's "Orthodox Football" is a clever short which inspires vivid mental images of how Monty Python would turn it into a sketch. Also, both book reviews are well written and engaging, although Brad Buchanan's piece seems to mix an aversion to feminism with his aversion to the poetry of Sharon H. Nelson.

Catrin Morris's interview with Darius James is the strongest piece in the magazine for actually straying from the Pillar norm. It is best, however, when she lays low and lets James take a monologue.

Unfortunately, even the better works aren't presented in an appealing way. The sanitized layout is puzzling with its various vacant spaces that look like they should display ads or photos. The corporate report starkness is draining due to the conspicuous absence of any graphics and few photographs.

James Forbes, Glen Harris, Doug MacDonald

#### letters

To the Daily:

Following your editorial response to Professor Snider's letter in the McGill Daily of January 11th in which you quote that you obtained your erroneous information about TA salaries from "the secretary and students of the Classics Department," I am writing to inform you that I have never given such information to yiour paper. As Admin. Secretary I am solely responsible for preparing appointment forms, but as a rule I refer such queries to the Chair of the Department.

Furthermore, I would like to add that if a Department submits an Appointment Form with a salary that does not conform with the Faculty of Arts Regulations, the form is immediately returned by teh Faculty Office to the department concerned for

> Irene Bouros Admin. Secretary Department of Classics.

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### A Film about Bosnia

An Opinion by Liana Hamed, U1 Arts

After my class finished in the Leacock building, I was heading home, when walking down the stairways I saw written on a board "A Film about Bosnia." It really caught my attention, especially since I am a Muslim and I constantly see on the news what is really happening to my Muslimbrothersandsisters in Bosnia.

At first, we were told a brief history of the former Yugoslavia, and, of course, the reason for the conflict, or should I refer to it as a "war." After a while, they showed us the film. I don't think I will ever forget the sound of cries of some people behind me, nor the terrible scenes of this movie: people being brutally murdered by people of their own country, who lived together for many years. It made me have a second thought about being attracted to it not just as a Muslim but as a human.

There were scenes of children killed and others having their arms and legs cut off. Scenes of young men being beaten to death and clearly shown on their bodies the signs of torture that they had been through. There was a scene in which I thought was a piece of a burned car but it turnde out to be a burned human being.

A scene of a pregnant woman being killed together with her unborn child; a scene of mothers sayinggoodbye to their children whom they may never see again. And finally, a scene of terror, fear and bloodshed.

This movie made me think and it left me with many questions. It made me realize how much a person's life is taken for granted and that there is no value for a life, no humanity. I mean, how many lives does a person have? There is only one and I just wonder sometimes what the slayers think about that before killing. Don't they think?

Finally, summing up all the details stated above I could only ask myself how we can call ourselves human beings and at the same time lack the trait of humanity.

It made me realize what is this world we are living in.

All readers are welcome to submit letters under 300 words. Add your name, program, year and telephone number. Anonymity can be provided; talk to an editor beforehand. Opinions can be expressed in the form of a Hyde Park, no more than 500 words.



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# McCord exhibit celebrates Jewish life in Canada

A COAT OF MANY Colours: Two centuries of Jewish life in Canada is a major exhibition that explores the effect of the new land on Jewish immigrants, and the impact that the Jews have had over the last two hundred years on Canadian society.

The exhibition is a jubilant celebration of Jewish life in this country. The show focuses on accounts of the immigrants' individual experiences, effectively communicated through the use of the video interviews that make up a large portion of the exhibition.

Perhaps the most important aspect of the exhibit is the exploration of the Jews' role in the creation of contemporary Canada. Jews were instrumental MUSEUM

A Coat of Many Colours . McCord Museum

BY CARLTON EVANS

in the expansion of the country as well as in such important industries as the fur trade and the building of the Canadian Pacific

The gripping and touching story of Jack Leve, whose Russian parents sent the ten year old boy to Montreal to escape anti-Semitic pogroms, gets a great deal of attention in the

Jack ran away from his stepsisters in Montreal and eventually settled in Northern Ontario where he lived in the wilderness and involved himself in the fur

trade. Gifts of traditional moccasins and a beaded parka, given to Leve by native friends, are displayed in the exhibition.

The show also includes a section on the role of lews in the struggle for social justice in Canada. Jews, both singly as well as in groups, have worked hard for the rights of immigrants as well as minorities in Canada, owing largely to their historical predicament.

Internationally renowned Canadian artist Alex Colville states that "without the support of the Jewish people, the cultural life of

this country would be poorer to a degree that would be unimaginable."

T IS TO THE CREDIT of organizer Andrea Bronfman that the show does not deny the fact that Jews leaving Nazi Germany encountered a fundamentally racist society that would not accept the immigrants but rather let them return to their horrific situ-

For this reason, A Coat of Many Colours is an extremely important show in view of the desecration of seven synagogues in Montréal that occurred last

The show makes it clear that lewish culture is sewn into the

fabric of Canadian society. The despicable acts of racists are a symptom of the xenophobia that runs rampant in all parts of Canadian society, unchecked by useless policies of multiculturalism.

In these times of rising fascism it is our obligation as Canadians to remind ourselves of the role of Jews as well as all immigrant peoples and First Peoples who make up our population.

A Coat of Many Colours runs until the end of February. The McCord Museum is located at 690 Sherbrooke West. The Museum is open Tuesday to Friday, 10h-18h, Thursday until 21h, and weekends 10h-17h.

# Shakes the Clown Screeches and Moans

Snarling, seedy, child-hating alcoholic clowns

#### FILM

Shakes the Clown . Bobcat Goldthwait . I.R.S. Media , 1992

BY STEPHEN WATT

HERE ARE BAD movies, there are really bad movies, and then there is Shakes the Clown. Under the whimsical, polka-dotted exterior of this would-be comedy, lurks a paunchy, sweating hulk of horrific vulgarity and degradation.

The hulk in question is Shakes himself. Shakes, played by Bobcat Goldthwait, serves as the less-than-respectable tour guide of this film, dragging the reluctant audience through the weird netherworld of clowns. He selfdestructs in the process.

Shakes derives its humour from a conflation of the sunny clown ideal and the grimmer reality of these creatures. If the audience goes into the theatre thinking that clowns are frolicsome creatures of innocent fun, then it will be surprised and delighted to learn that clowns are actually snarling, seedy, childhating alcoholics.

Unfortunately, those audience members who already despise clowns, and there are many of us, will get little from the film, except perhaps a profound sense of irritation, and disgust.

Shakes lying passed out on bath- utes. (To be honest, I can't vouch

room floor, Shakes waking up and puking into toilet, Shakes exiting bathroom and drinking bottle of beer, Shakes belching and belching again.

The rest of the movie proceeds in much the same manner, careening down a slippery slope into the sludgy depths of bad taste. We see clowns snorting cocaine, and clowns mouthing off children, clowns beating up effeminate mimes, and clowns killing each other. Maybe I'm just an overeducated prig, but I found these gags, in spite of their liberal seasoning of vomit and hilarious hork, less than mouth-watering.

Of course, I should have known what I was getting into when I agreed to Shakes the Clown. As if the title weren't enough — perhaps only Scent of a Woman is its equal in this regard — the film is written and directed by Bobcat Goldthwait, whose sole distinguishing feature seems to be his absolute lack of talent. Bobcat, screeches and moans when he isn't belching and puking, through most Opening shots of the film: of the film's eighty-nine min-



Gawdawful clowns Binky, played by Tom Kenny, and Shakes, played by Bobcat Goldthwait indulge in vulgar shenanigans



his movie sucks. It's not funny, it's not edifying, and you should not see it.

for the last twenty minutes or so. Feeling sufficientlyviolated by the whole experience, I decided to leave early.)

This movie sucks. It's not

funny, it's not edifying, and you should not see it. Go see Manufacturing Consent, or if you can't find that, go to Leolo - it's playing at the Rialto throughout January. But don't go to Shakes the Clown. Just don't do it.

Shakes the Clown is playing at the Rialto at various times in January, starting on the fifteenth.

# EDITORS & Please!

TODAY AT 2:30 — yes, that's 14h30, contrary to the previous notice!

# SAMPLE THIS



Possessed: Sound Sampler 4 • various artists • Nettwerk, 1992

MUSIC

BY JAMES FORBES

Nettwerkis Vancouver's, and perhaps Canada's, premiere alternative label. Sending us the latest in Canadian and international talent for more than a decade, the label has been resposible for the launch of some major careers.

Skinny Puppy, Consolidated, Sarah MacLachlan, The Grapes of Wrath and MOEV have all at one time or another been signed to the label.

Nettwerk has been at the forefront of the aggro/techno spearhead into North America, and is perhaps best known for this type of music. Just recently, however, Nettwerk has begun picking up on other West Coast vibes, primarily the folk/indie rock and grunge rock genres.

One strength of almost all Nettwerk bands is an extreme production quality that may appeal to some and annoy others. This sound sampler presents a smattering of current releases of varying quality.

The first track, from Consolidated and called "Crackhouse", is off their latest release *Play More Music*. For those who worried, the band is still as political as ever. Although the piece is strong musically, it makes no great advances from their work on *Friendly Fascism*. Consolidated will be here in March.

Peace, Love and Pittbulls present a rather uninspired attempt at a Seattle sound with Axl Rosish vocals. This presentation, called "King Kong", is best left behind. The full album will be out in March.

Mystery Machine, a Vancouver band, pick up on the alternative coattails of the late

post-punk scene. The song's instrumentation is strong, and the production exceptional. Although sounding a bit borrowed, their track "Valley Song" is a promising demo with strong vocals.

The Final Cut is Nettwerk's contribution to the deep house/ techno craze currently gripping the nation's mindless. Produced by William Tucker, formerly of Ministry, the track "I Believe in You" reeks of Ministry's "We Believe".

Australia's Severed Heads dish up a track from their latest release, Cuisine. It moves from the soft edge techno warblings of the Orb and T99 to the staid three-chord minor key progression so sacred to any techno-goth band. Aside from this annoyance, they have promise.

Single Gun Theory is another of the inbred Vancouver bands continuing the Puppy, MOEV, Frontline Assembly, Hilt tradition. Enough death disco already (and this from a fan).

The Tear Garden (aka Skinny Puppy and Legendary Pink Dots) track moves away from some of their previous work, which tended to be of the gloomy, early eighties goth gloom variety. The track is extremely enjoyable, but is almost completely borrowed from Too Dark Park, an earlier Puppy album.

Although techno-heavy, this latest offering from Nettwerk at least paints the picture of a label in good health. You should at least own the music of one of these bands. But if you own the music of as many as I do, you should be ashamed.

## Strong music, humdrum lyrics

MUSIC

It's My Nature • by Devon • Capitol, 1992

BY MUHANNED AL-NUAIMY

"No DJs with fast hands, baby Why? I got a live band."

Modesty is not something that Toronto rap artist Devon is likely to be remembered for. Fortunately his debut album is more than an exercise in horn blowing.

Devon, a.k.a. Mr. Metro, is determined to be different. While It's In My Nature is unarguably rap, an appealing fusion comes from well used classical, jazz, rock and R&B influences.

Unlike many rap artists he rejects turntable sampling and achieves the album's busy sound and wide dynamic range by using an atypically large band.

The "Squad" is a seven piece including an honest-to-goodness horn section and backing vocalist Simone Denny. Together they provide a seamless backdrop for Mr. Metro's shotfrom-the-hip socio-political commentary.

The opening track, "Keep It Slammin", is an energetic hip-hop/dance piece spoilt by self-indulgent lyrics. This is formulaic rap narcissism and a dismal way to start an album trying to sell itself on originality.

The fusion element is used effectively throughout the album. Rap lyrics and classical arrangements give "Princess", a song about cultural self-discov-



ery and casual sex, a satisfying fullness while remaining low key.

Another example of well used fusion is the jazz/rap salute to Charlie Parker on "Donna Lee".

It has taken Devon a surprisingly long time to reach the mainstream. Starting his musical career in 1977 he released an album with the band Shock Waves at the tender age of 14. Since then he has worked with a variety of artists, producing two independent videos and appearing at the Winnipeg, Vancouver and Halifax folk festivals. He also toured Canada with Judy Mowatt and Lillian Allen.

Capitol signed Devon in December of 1990 and together with his co-producer Orin Isaacs he assembled a seven piece band from Toronto's local scene. According to Devon it was a conscious effort to capture a sound that could be reproduced live.

"I grew up listening to bands

like Earth Wind and Fire," says Devon, "and they were playing, they weren't sampling and using tape loops and all that."

What Devon has come up with is an album that will sell on the strength of its music.

His songs call for multicultural understanding and tolerance. However the lyrics, while avoiding painful clichés and meaningless rhymes — the trademarks of mediocre rap — don't try to be either particularly clever or provocative. They're just a little humdrum, allowing the intelligent musical arrangements to steal the show.

How they fare live is yet to be determined, but an eight piece rap band certainly sounds like a good idea.

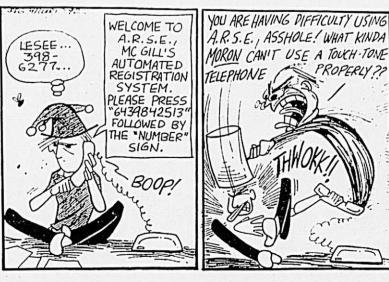
If you want to find out for yourself Mr. Metro and his Squad will be performing this Saturday at The Sterling Club., 316 St. Catherine West Tickets are \$10.

# words & pictures



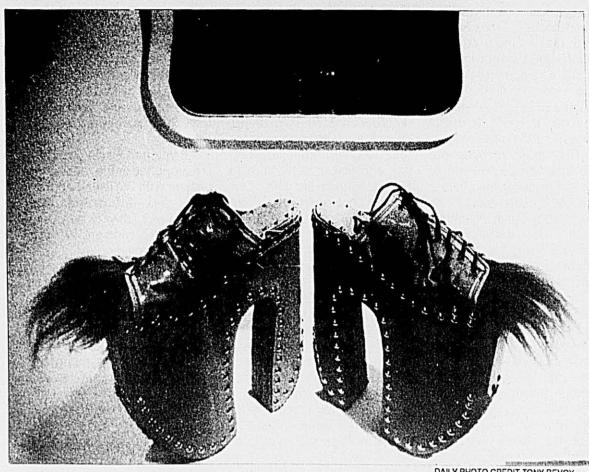
CRAMPUS

BY GREG MILLARD





# Super Sale: An Education in House and Queer Culture



Fun-fur platform shoes; not your average art gallery find.

DAILY PHOTO CREDIT TONY REVOY

Touch & Go

External

K/Cargo

WEA

Sony

Nettwerk/Capitol

Tommy Boy/Attic

Volume/Triage

Southern Studios/Lone Wolf



ARTIST ALBUM LABEL

Liar

Jesus Lizard Consolidated House of Pain Chumbawamba Wool various Mudhoney Mecca Normal (cc) various Zero Tolerance (cc) Martha Wash Daisy Chainsaw Brian Eno Busted Flush (cc) Television Grand Puba Opus III Rocket From The Crypt PInhead Gunpowder Stephen Kent Public Enemy Ween Royal Trux Sloan Cub (cc) The Walkabouts Fear Factory Arcwelder **Swirlies** 

Jean Smith (cc)

Wynona Riders

Allison Knowles

Positive K

FSK

Play More Music Fine Malt Lyrics Someone's Always Telling You... (ep) Budspawn (ep) Volume Four Piece of Cake Dovetail Blues 'n' Roots Retrospective (box set) The Dark Side Of The Groove Carry On (12") Eleventeen Ali Click Freak Reel to Reel I Talk to the Wind (12") Circa Now Fahizah EP (7") Ocho Elefantes(cass.) **Greatest Misses** Pure Guava Smeared Pep (7") Dead Man Rise Soul of a New Machine Raleigh (7") What To Do About Them Carboni Angel (7") The Skills dat Pay Da Bills Some Enchanted Evening (7")

Monogram/Sony Capitol A&M WEA Cuacha! Capitol WEA East West/WEA Headhunter/Cargo Lookout demo Sony WEA Drag City/Touch & Go DGC/MCA Mint Sub Pop/Cargo Roadrunner Touch & Go Taana! Kill Rock Stars Island/A&M Lookout Son of Kraut Sub Up Frijoles Canyon What Next?/Non Sequitur

(cc) = Canadian Content

Tune in to CKUT Saturday on West Indian Rhythms, for a panel discussion and open line phone-in show about the Black community's response to the shooting of Trevor Kelly and institutionalized racism in the police force.

BY CHLÖE TOWN

DISCO BALLS LOOSE their charm in mid-afternoon light. But this is little cause for concern at Gallery VAV. The person reeling around the Concordia Visual Arts Gallery on a pair of roller-skates is a good enough sign that this is not an "exhibition" in the traditional sense.

In fact, if he would just stop for a second, you may learn the space you have now entered is no longer the art gallery it was last week but a clothing store, Super Sale. Everything is ready to wear and ready to buy. The atmosphere is funky. And the surrounding dance music and throbbing strobe lights are as integral to the scene as the sale items themselves.

This innovative use of gallery space, staged with a cash register up front, clothing racks and a change room around the corner, has perplexed many visitors. What's up with students who use their art show to sell clothes? Where can we find that "deeper meaning" we've come to expect from the contemporary art scene?

The transformation, of artspace to shop-space, is the end result of a collaboration between six Montréal friends: Dylan, Taylor, Harry, Christien, Gary and Michael (the boy on wheels). Each contributed original creations to the show, with the only provision being that the final result "should be a clothing store, not an art show."

Taylor, one of the founders of Super Sale, describes the scene as having an "in your face" attitude. "People are too caught up in stagnant, tiresome concepts of art as untouchable and elitist", he contests. "Our work offers an accessibility previously unknown of."

HE SHOW HAS SURE humour and ingenuity. Though one of the contributors confided in me that he "hates fashion", this doesn't come across in the group's creations. And though the works can't be described as anything but "fashion", the collection doesn't pander to the existing club wear industry. It defies it. It is neither apathetic nor boring in doing so.

Prominently displayed at the front of the space, for example, are Michael's "PISSY" tuques for sale for twenty bucks each. The hats have been salvaged from the Sally Ann and have had the word "pissy" patched onto the front. "Pissy", I'm told, is short for "pissy poo poo".

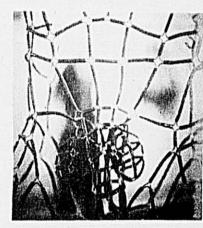
Collectively this display looks like it might be some high-brow objet d'art (perhaps a stab at making a witty commentary on hip-hop culture?) but this is clearly not the intention. The tuques are meant to be worn, and although some viewers are well aware of their resemblance to Stüssy-wear,

they are clearly a more original and interesting buy.

Other pieces, such as shirts made out of pantyhose and plastic chaps in both the crotch and crotchless versions are overtly homo-erotic and proudly so. Yet the clear plastic baby-doll outfit, with bubblegum encased both in the shoes and in the underwear, is designed to be worn be either a man or a woman. Regardless, this is not clothing for the modest or timid.

Dylan, a sculpture student, describes the clothing as "perfect for anyone". This may be a little far fetched (especially since the clothes seem more like a fashionconscious raver's wet dream). Yet he speaks with such conviction I believe him.

Dylan emphasizes that the show is really about the accessibility of their work. It brings one facet of queer-culture right to the front line for closer examination. Not to sound glib, the lesson learnt here is that their work is not just for the "in" crowd: their enthusiasm can be shared with anyone.



ARRY may even encourage you to try on one of his wireformed torso 'cages'. Made out of pink jump rope and phone wire, these are created to fit over a tight body suit, or, for the more daring, nothing at all.

Surprisingly, the piece is very "human compatible". Putting one on feels a lot like having squishy chicken coop fencing on.

The imagination put into Super Sale is without question a refreshing break from the predictable use of gallery space. These six designers aren't the first to merge fashion with art, but the appeal of their work is its lack of pretension.

Unfortunately, the collection comes down on Friday. Yet this is only a precautionary measure -Friday night the space will transform, once again, to a dance \* 1/2 party, called Liquidation: An Education in House . A Station 'C' DJ will make the Ex-perience com-

The collection will be up at the Visual Arts Gallery at Concordia, 1395 Rene Levesque West, until Friday.

(the cover photo, by Tony Revoy, is of one of the lycra shirts for sale)

# Joseph dubs Canadian media multicultural fallacy

BY TREVOR BURNETT

(Toronto—CUP) Going to his joint I didn't know what to expect. I had heard of the self-styled dub-poet-at-large and was vaguely familiar with his work as a researcher and story editor for TVOntario's Imprint. I hadn't done my homework. Butit didn't takelong to realize Clifton Joseph isn't someone you read about. You experience him.

His dreadlocks and accent told me he was a "Yardie." I was wrong. The man was born in Antigua. So from early on I avoided categorizations.

We just rapped, and the next thing I knew we were three hours into a one-hour interview about TV, radio, politics and popular culture.

Quoting from an unpublished CBC internal report, Joseph said if you put a Martian, or someone from a far away place who was unfamiliar with Canada, in a downtown hotel to only watch CBC TV and listen to CBC radio,

and the following week took them into Toronto proper, they would conclude they were in two different places.

Because of this blaring exclusion, Joseph, a former English Literature student at York, views his role at *Imprint* as an important one.

NE OF MY intentions on the show was to increase the profile of so-called writers of colour and radical writers, people doing interesting things in [stylistic] form or people who are challenging the status quo in terms of content [of their literature]."

In this respect, Joseph feels he's accomplishing his goals, citing that in his three years of the show's four-year existence more writers of colour such as Kenya's Ngugi wa Thiong'o, Toronto's Dionne Brand and Vancouver's Evelyn Lau have been featured.

Joseph won't pat himself on the back though. While he conceded that a show such as Imprint is good, it's not enough. "It's still a regional show, not broad and national.

"Also a lot of time when programming is trying to make changes it's often window dressing. They put somebody out front, then there's no need to make any concerted change within the organization."

To Joseph, Canadian media reflect the fallacy of multiculturalism. "At best the media are hypocritical, at worst, staunchly racist," he said.

Joseph was also angered by the choice of Black music selected when it's played.

"Even though there is an abundance of Black music over the airwaves," Joseph explained, "There're really only two types that are pushed: 'ooh, ooh baby I don't know why you left me, let's do the rumpshaker,' and 'let's party to the break of dawn.'

This limits exposure of the music. It's all about money."

Locally produced music, according to Joseph, is the most neglected.

"It's only about who's on the Billboard charts, or whoever the record company is pushing. There is a wealth of dub poetry, soca, religious music, jazz, reggae, and African music coming out of a town like this. One wouldn't get a sense of it listening to mainstream radio."

PERHAPS THE biggest blow to Black music enthusiasts came in 1990 when the CRTC, the governing body that regulates Canadian programming, refused to give Milestone communications, a group of prominent Black business people (who had met all the necessary criteria), a license for a Black music radio station. They opted instead to give it to Rawlco Communications for a country and western

station. Rawlco have yet to begin broadcasting.

Joseph believes a Blackowned radio station would have given artists like himself, and the art form he's helped to popularize, more exposure. But it would have had an impact beyond music.

"If you had Black-owned radio supported by the community dealing with the issues, educating and informing our community, they'd be doing more than playing top 40 music to make some money."

Joseph has some advice for radical artists who don't want to compromise their message, and want to access government grants: "It's all about strategy. Use what you got to get what you want and also pump the system to make it more credible, and accountable to reflect diversity and always be doing your thing at the same time because the man can pull the plug on you anytime."

# Cosmopolitan flavour of city enhances gallery's offering

"Art, like most things, is governed by economics," Wallace explains, speaking specifically on the effect the recession has had on her business.

BY CATRIONA RICHARDSON

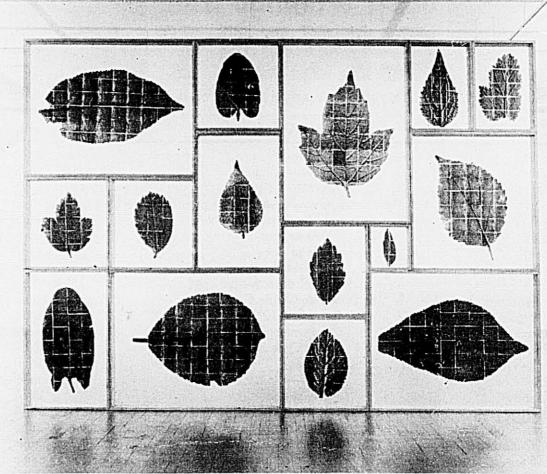
A GALERIE BRENDA Wallace is highly reputed within the Canadian art scene. Featuring both Canadian and international artists, the collection appeals to both corporate and private collectors.

Wallace, who has owned and run the gallery since 1987, admits that the majority of her clientele comes from outside of Montreal, yet she contends that Montreal's "cosmopolitan" flavor is important and beneficial to the art scene.

The gallery itself is divided into two spaces. The Main Gallery is considerably larger than the other, but both areas cater well to a wide variety of gallery installations. Seeing that only two feature shows come every six weeks, its mandatory two gallery spaces compliment each other well. And in light of the fact that only twelve artist can be shown each year, artists are obviously selected with great care.

Currently showing, are pieces by artist Roberto Pellegrinuzzi. In Les lantenes, Pellegrinuzzi uses enlarged photographs to re-constructs the natural image of the leaf.

In strong contrast to Pellegrinuzzi's black and write images of nature's delicate work is Gu Xinong's acrylic paintings in the smaller gallery space. Xinong's work is vivid with colour. Their subjects are a variety of disfigured soft drink cans and the words "Common Objects Made Alike"





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Come to Life When They Are Killed", giving the term "pop" art a whole new meaning.

These two displays, which only run until Saturday, will be replaced by the work of Claude-Philippe Benoit, whose two pieces Le Prix de L'or and Gacial conclude the On-Nu photographic series with a satirical look at seats of power.

The second show will display the work of Halifax artist John Greer. Greer's show features a 1000 pound marble sculptured rosebud and a related wall piece called *Buddha with a Golden Thread*.

I findanadian art right is now very strong," said Wallace. De-

spite this, says Wallace, culture is given a low priority by the Canadian government, which continues to make it difficult for Canadian talent to be fully and effectively exploited.

"Art, like most things, is governed by economics," Wallace explains, speaking specifically on the effect the recession has had on her business. Because the gallery is free, as are most commercial galleries, a decrease in visitors during a recession seems strange.

Possibly, visits by collectors, who are less inclined to buy, become infrequent. Another theory, shared by Wallace, is that in an economic slump, an increase in conservative thinking tends to

steer the public away from contemporary art in what Wallace describes as "a resistance to anything that could be seen as different."

Wallace also expresses disappointment in the lack of anglophones from the west side of Montreal visiting the gallery. She does mention, however, that they do have a lot of students who come to view the art. Although she realizes that they are not collectors, she says they are more than welcome.

La Galerie Brenda Wallace is located at 372 St. Catherine St. W., suite 508. It is open Tuesday to Saturday, 11h to 17h. The new exhibition starts on 23 January.

# Groovin'high: "Dizzy" and the Be-Bop Mythology

BY DENIS GRÉGOIRE

New York, Minton's Playhouse, early 1940s, late at night.

Most of the spectators have already left. The night club an unusual atmosphere not unlike a battlefield, just after the battle....

The musicians slowly get off the stage. A rather well shaped man finds his way to a drink while a scrawny guy carefully ranges his electric guitar...

In the background, one can distinguish two shadows, sitting next to what looks like a piano. They are moving back and forth and by the large gestures they make with their arms and hands, one can deduce that they are in the middle of a rather intense exchange. Once in a while, we can hear some sounds coming out of the dark instrument, not a distinct melody but a suite of harmonies.

After some time, the discussion seems to have come to an end and the two people leave the stage. The first one heads towards the manager's office behind the bar, while the second musician stands alone in the middle of the still noisy club, staring at his golden instrument. Without even bringing it to his lips, he rapidly pushes the different valves of the instrument, like if he was totally absorbed by a mysterious song. But the tune is lost and the man slowly puts the instrument back into the case which was lying at his feet. He takes his coat and prepares to leave the club. It is only at this moment that we first see the man's face. He is smil-

Gillespie was firmly on his way to becoming a legendary figure in the Jazz Pantheon. With people like Charlie "Yardbird" Parker, Thelonious Monk, Charlie Christian, Kenny Clarke and Milt Hinton, Dizzywas already a prominent character of what would later be called the "Be-Bop Revolution." Indeed, the term "Be-Bop" itself is a semi-meaningless word, originally coined to describe the sound of a phrase played by Gillespie.

He was born in Cheraw, South Carolina, on October 21, 1917, the ninth and last child of a modest family. His real name was John Birks Gillespie - hence the title of one of his best-known composition, "Birks' Works." "Dizzy" seems to have been appended much later, the result of his comic and deliberately eccentric behavior with certain big bands of the swing era.

But the reason why Gillespie is such a celebrated figure today is not because of his work with peoples such as Cab Calloway, Ella Fitzgerald or Earl Hines (with



whom he had initially established himself). In fact, Gillespie never had the kind of immediate genius "Bird" Parker, nor the flamboyant personality of a character like Miles Davis.

Surprisingly, his strength came from the seriousness he had for the music. He was the kind of mind who would carefully analyse the music that was being played, the sort of musician who would play something knowing exactly from where it was coming and where it was leading him.

Musically, his revolutionary vision was developed in concordance with a distinctive

search for new harmonies and rhythms. This gave rise to his responsibility for the arranging and the chord progressions typical of early Be-Bop music. And that, perhaps more than anything else, is his greatest contribution to modern American music. It helped crystalize a moving music into a definable form, while at the same time preserving its own vitality and spontaneity.

There is, however, a lot more to the character of Dizzy Gillespie. But now that he has left this world, we find ourselves dramatically alone, confronted by the legend of a man who truly shaped the music of his time.

With that music, the character has become a figure of the Jazz Mythology. This myth addresses the same components once described by Richard Wagner: "Myth is the primitive and anonymous poetry of the people, and throughout history, we find it being returned to and ceaselessly recast by the great poets of cultivated epoches. In myth, in fact, human relationships strip themselves almost entirely of their conventional form which is intelligible only to abstract reason; instead they show the truly human and eternally comprehensible element of life, and they show it in that con-

#### DIZZY GILLESPIE

1917 - 1993

crete form, a form exclusive of all imitation, which confers upon all true myths that individual character which is recognizable at the very first glance."

In the case of Dizzy Gillespie, what is easily recognizable (and for what he will be remembered) is the capacity he had to transcend human nature through his music and his unique presence on stage - throughout his entire life

## Rudolph Nureyev: A Life in Dance

#### RUDOLPH NUREYEV 1938 — 1993

BY CHRISTINE VARGA

ANOTHER FAMOUS person has died of AIDS related causes.

Rudolf Nureyev, hailed as the greatest male dancer since Vaslav Nijinskii, died last week at the age of 54.

Nureyevis credited with bringing a form of "male liberation" to the dance world (he rejected outright choreographer George Ballanchine's insistence that "Ballet is Woman"). His own dancing was marked by a strong sense of individualism.

The life of this spectacular dancer is said to have begun in 1961, when he became the first important Soviet dancer to defect to the West. In search of artistic liberty, Nureyev main-

tained his aversion to the rigidity of technique and tradition taught in Russia, which later led to the avant-garde dance movement. Imitated by many contemporary dance ensembles, Nureyev's technique clearly paved the way for many contemporary dance forms.

The mystique that still surrounds Nureyev was based on his personal charisma. Nureyev used the media to his own advantage. He

commanded unprecedented publicattention to the balletworld because of his infamously well-timed tantrums.

Few who have seen Nureyev dance, however, can forget the sensation of his presence. When he performed, he had an unique ability to *become* the role he danced.

As the late Margot Fonteyn

once stated, "when I am dancing with him and I look across the stage, I see not Nureyev but the character of the ballet."

To explain his own experience of performing, Nureyev commented "the moment I'm onstage, things become multiquestionable.

The late modern dancer Martha Graham once said that "he dares anything. His body is not typed. He is trained to be a cavalier in ballet."

As artist, Nureyev was aware prerogative to perform, both

"The moment I'm onstage, things become multiplied and magnified. It's like having an atomic reactor inside me. There is a chain reaction and, suddenly, my whole body bursts into flames." — Nureyev

plied and magnified. It's like having an atomic reactor inside me. There is a chain reaction and, suddenly, my whole body bursts into flames."

Whilesome claim that Nureyev lacked the technique of Mikhail Barishnyikov and Erik Bruhn's distinctive styling, his infinite ambition and dedication is un-

onstage and off, in the manner which he deemed suitable to conduct his creative sensibilities.

It is by this uncompromising attitude and boldness that Nureyev has affected the dance world most and he will continue to serve as a source of inspiration to all who, like him, "could not live without dance."

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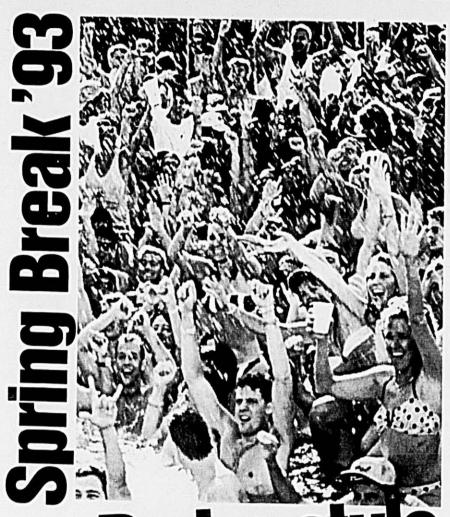
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#### 14 - Notices

Auditions for Players' Theatre production of *living Quarters* by Brian Friel. Sign-up sheet on Drama & Theatre Board in Arts Bldg

Student Empowerment Fund: Disadvantaged groups (as per Article 2.4 of SSMU constitution) are eligible for funding for projects involving broader Montreal community. Info 398-6801.

DAYTONA BEACH SPRINGBREAKI Break away to the hottest action in Daytona! Stay in one of the newest motels on the ocean, rated excellent, beach volleyball, free MTV, pool, refrigerators, special promotion. CALL NOW! 1-800-682-0919.

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CAR RALLY. First of three winter navigational rallies. Saturday, Jan. 16. Regist. 17h30; 1st car out at 18H30, Porte du Nord, exit 51, Autoroute 15. Beginners welcome, \$15 per car. Call Sports Motor Car Club 697-3438 (eve.); 398-7944

Spring Break Daytona packages \$225 including beachfront hotel, deluxe bus, etc. Cancun \$399, Manhattan \$139. Andrew Days 482-3420. Evenings 482-7476. STS Ontario Registration

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Want to Talk? LBGM (lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer, above Milton, on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7:30. A great way to find out about yourself and others.

Confused or Curious? IBGM (Lesbians, Bisexuals, Gays of McGill) is restart-ing peer counselling. Anyone interested in finding out about LBGM or with questions about their sexuality is welcome to drop by room 417, Shatner or call 398-6822. Hours are during lunch and 7 to 10, Monday through Friday.

#### 16 - Musicians

Singers Wanted. Professional and volunteer sopranos, altos, tenors, bass-baritones. Shaare Zion Synagogue Choir. Performances on Saturday morning services and Jewish holidays. 481-5737.



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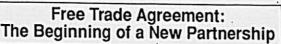
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#### Post Graduate Students' Society (PGSS)

1. Call for nominations for the following positions of PGSS executives:

President

Ciertrude Stein and Andy Warhol.

**VP** Administration

VP External

**VP** Finance

**VP** Internal

VP University Affairs

and graduate student representatives:

Senator (academic)

Senator (professional)

**Board of Governors** 

2. Call for member initiated referendum questions. All regular members of the Post Graduate Students' Society are eligible for nominations and submission of the referendum questions. Elections, if any, will be held in mid-March.

> The following deadlines will be observed: Referendum questions: Jan. 20 Nominations for PGSS positions: Feb. 5

Nomination forms, instructions for the candidates and guidelines for submissions of the referendum questions can be obtained at Thomson House, 3650 McTavish, in the PGSS office (4th floor) or at the front desk. They have to be returned to the Chief Returning Officer (PGSS office) by the specified deadline.

Please note that PGSS executives are awarded a yearly stipend of \$6000.

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